CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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THE THREE BROTHERS,

A SKETCH.

Perhaps every one is acquainted with the innumerable quantity of unchristian epithets that have been and still continue to be heaped upon those professing to believe in the doctrine of Universal Salvation. No term in the entire vocabulary of hard names can be found to convey the dislike of those who would set themselves up to be the spiritual masters and conscience keepers of men, while the doctrine itself is denounced as "the devil's"—as "soul-damning"—as tending to suicide, murder, &c. &c. and in every way calculated to perpetuate the reign of Anti-Christ. It has been openly stated by our Partialist brethren, that "but few *die* Universalists"—that many or most of them turn ere death, to the *blessed* faith of ——John Calvin!—that it is a *good enough* religion to *live* by, but when it comes to a *death-bed*—Ah! then it is, that in looking back upon the years that are past, they reflect with horror and remorse upon the course they have pursued, in believing that God is all love, all mercy—then it is, that the cheering faith which had supported them through storm and shine, deserts them, and leaves them to gaze, in imagination, upon the fiercely burning HELL, which is even then ready to receive their guilty souls."

Anathemas, strong as they may be framed, while they pain the ear of the candid inquirer after truth, will not convince the judgment of any, however it may deter many from a serious and candid inquiry into the principles of the doctrine so strongly denounced. Thus have the orthodox portion of community, in their might, endeavored to vilify, and have openly denounced principles, that breathed nothing but peace and good will to men; forgetting fair and simple truth, falsehoods the most flagrant have been resorted to for the purpose of sinking into oblivion, a doctrine, which if generally embraced, would secure the prostration of creeds, and destroy the unnatural power held by a domineering and purse-proud priesthood over the people.

Among Universalists, fewer have renounced their faith, than among any other body of professing christians, and this fact while it goes to prove its truth shows, at the same time, the inefficacy of the flimsy efforts of its opponents to suppress its onward march, and discloses the blackening falsehoods they have adopted to suppress it entirely. Partly for the purpose of encouragement to those of our denomination, who may perchance, have been influenced by the misrepresentations of orthodox divines, and partly for the purpose of recording a few instances of the strength of Universalism in death-bed scenes, within my own experience, the following sketch has been penned—it is substantially true, and is, as such, respectfully submitted to the reader.

It was on the close of a beautiful day in summer, that I called to see my friend S———, who had been ill for a considerable time. Without ceremony I was ushered into the room of the invalid, who was stretched almost helpless upon the bed, in the last stage of that disease so common in our country, and fatal to so many—consumption. He was yet a young man, in the prime of life, with a blooming and affectionate family around him, and with as many of the blessings of life, as generally fall to the lot of man, within his reach, save that most of all to be prized, health. Highly respectable in his character, as well as the situation he held in society—he was esteemed by all who knew him; and although differing in theological points, from very many of his friends, all agreed in admiring one, who, notwithstanding his religious views, was a pattern of virtue and morality.

I had visited him frequently during his illness, and on each successive visit found disease making fearful ravages upon a frame, that but a few short months before, was in active and busy life. With much of manly beauty my friend possessed a gentleness and suavity of manners, together with intellectual acquirements of no ordinary character, and although denied by circumstances, the benefits of a very liberal education, still, by perseverance, and the natural energies of his inquiring mind, he acquired an extensive knowledge of books and men. His discerning mind had early discovered the uncommon pains taken by an aspiring priesthood, to control the consciences and purses, as well as blind the reason of the people. Careful and attentive examination was necessary to discover the covert means they used for the purpose of attaining a consummation of their nefarious schemes; and when discovered, my friend disdaining their fetters, dared to think and act upon the firm basis of reason and moral truth; and after carefully inquiring into every system of theology, finally, at rather an early age, embraced the doctrine of Universal blessedness in Christ, as the only one calculated to give true glory and honor to God, the Father, and promote the well being of the great mass of mankind.

He had met with some reverses in life, and had been in possession of many of its joys—but, in either case, when all was dark around him, or when the bright sun of hope and gladness was shining above him, he was still the same—and bore the smiles or the frowns of fate, with the cheerfulness and equanimity of a christian. The doctrine he professed and practised buoyed him triumphantly through every sorrow, and bid his heart leap with delight, when peace and joy were smiling around him. And now, that he had arrived near to the end of his earthly journey, the blessed assurances of that doctrine did not desert him; he knew he could not recover—that in a few short days, nay perhaps hours, he would cease to exist—yet still was cheerful, I would almost say, happy; but, he had a wife, kind, tender, and affectionate, and two as lovely children as ever man was blessed with—perhaps he would think of them; that they would be unprotected, defenceless, perhaps unfortunate—a husband's and a father's feelings would rise in his bosom, he could not crush them, they were natural; and tears would stand trembling in his sunken eyes, while he surveyed his little ones, who in but a little while would be left without a protector. Yet, these were not doubting moments—his faith was strong: he felt in his own career that God was all goodness, that he had in kindness and in love, protected him, and he doubted not for those whom he was to leave behind.

On the evening of my visit, at present referred to, he was, although very weak, more able to converse, and appeared more cheerful than I had found him on many previous occasions. He expressed to me, at my earnest request, his unwavering belief in "the final restitution of all things"—and that his opinions, since their adoption, had been, without variation, the same; and the tenor of his conversation, and the perfect sanity of his remarks, convinced me that he was not excited by any enthusiastic feelings, or laboring under the effects of the gentle opiates at times administered for his relief. I was almost flattered, by the specious appearances which the fatal disease he was struggling with sometimes assumes, that he was better, and left him, bidding him "God speed," until the morrow. But alas! consumption is like that flower of the east, which blooms more brightly when 'tis nearest decay—the roses of life will mantle the cheeks, and the lips assume the fresh and ruddy glow of health, but in a little while are superceded by the cold, blanched lilly of the valley of death.———Ere the morrow, my friend was dead. He died in the perfect assurance of blest immortality beyond the grave—firm, firm, firm and unwavering to the last! A few thoughts and prayers for his wife and babes, and quiet and happy he resigned his spirit into the hands of the God who gave it.

"Joy, joy forever, the task is done,
The gates are past, and heaven is won."

* * * * * * *

A wife and children were thus left to mourn the loss of a kind and affectionate protector, and two younger brothers of a beloved relative. The same disease, so fatal to my friend, had already marked his surviving brothers as its prey. It seemed as though the lives of these three were connected by a single link, so fine, that when once broken, all must fall—and they, the last, so young and buoyant too, just ripened into manhood, with its first bright blush still lingering on their brows—the world all gay before them, and wooing with its thousand sources of joy. Oh, it is trying to the heart, to sever all its chords of affection, and cast off each thought of earth thus early, and leave the ones it loved and trusted, to be with them no more! To the aged and feeble, who have struggled with long and protracted sickness, death may prove a friend, and be met with calmness and resignation; but to the young it may be unwelcome—it may cause regrets to rise in the bosoms—and who would censure them? for the eye of youth looks out upon the world in gladness; it discovers not its thorns while all its flowers bloom bright and beautiful; earth is to youth, a fairy scene, and more enchanting from its brightness—and, when the strong hand of certain decay hath swept across the path of youth, and marked the hour of death, it requires more fortitude and resignation, than the young generally possess, to bear it all without repining.

To individuals afflicted with the ordinary diseases to which mankind are liable, the hope of recovery may light up a flame within the breast, and cheer the gloom of sickness—but to the consumptive—never. Thus, with my friends; they were certain of the near approach of death—that but in a little while they would be apart from all living things. Perhaps they may have *wished* to live—*repined* that they were to die so young, or *prayed* for prolonged existence—it was natural; but it was not caused by

the *fear* of death or of eternity! No, *they* were UNIVERSALISTS; death had no terrors for them, and they could look with the eye of unclouded faith, beyond the confines of the grave, and behold the blessed immortality they were to enjoy—there was no gloom, no sorrow in the prospect. But the young love earth, and so did they, for God had made them happy in it * * * * * Well, they died; all three within one little year—each believed in the eternal salvation of all mankind, each had practised the principles of the blessed doctrine—had found its efficacy in life, and when upon the bed of death, had been soothed and cheered by its consoling assurances. They were beloved and respected by all who knew them; they had many friends—I never knew their enemies. In one common grave in the burial ground of the Lombard-st. Universalist church, in Philadelphia, their earthly remains are deposited, but their spirits are mingling in everlasting praises to their Great Parent, in heaven!

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Respected reader, believe not the calumnies so abundantly heaped upon Universalists—let them pass by, unheeded as the wind; act consistently with the faith thou professest; do good to all men, and above all, "love one another," and in life thou will possess a soothing balm for its sorrows, and a chastner for its joys; and when thou art about to render thy last account, thou canst exclaim with the apostle—"Oh, death, where is thy sting! Oh, grave, where is thy victory!" J. P.

Phila. Sept. 16, 1833.

Original.

AN ALLEGORY.

A wandering dervish in the valley of the Euphrates, sat reclining on the banks of that beautiful river, musing on the miseries of human life, and the existence of moral evil. He had grown grey in the study of wisdom, and had pondered over the pages of the Koran, and treasured up its precepts as the book of the holy prophet, and the oracles of Allah. His finely marked forehead denoted a strong and powerful intellect, and the rolling of the deep black eye, and the movement of the mouth showed that the mind was at work in all its vigor. "Why," said he to himself, "does a good and beneficent being, as I know the Almighty Ruler of the Universe to be, permit the existence of vice and crime, and tribulation?"—"why is the monster of iniquity unpunished? he who has imbued his hands in a brother's blood, and caused the waters of grief to flow?" "Why is the sanguinary tyrant permitted to live, who carries desolation and havoc in his train?"—"the lovely infant nipped in its bud, and the heart of the fond parent desolated?"

During these reflections he insensibly fell asleep. The Genius of Truth appeared to him in a dream. All the complicated ills of human life were spread before him as in miniature.—The murderer at his work, death stalking amongst the sons of men, the earthquake, the sacking and pillaging of cities and countries; in fine, every species of crime and misery that the imagination could invent.

"See'st thou these," said the Genius. "Know then that these are the works of Allah. Cease vain man to repine at the works of Providence, for every thing is ordered for the best. The murderer whom you see immolating his victim, is but an instrument in the hand of the Deity. The being he is sacrificing, had he lived, would have become a scourge and pestilence; every thought would have been evil, and every volition towards the accomplishment of some criminal purpose His whole life would have been one universal scene of carnage and destruction. Do you not see marks of benevolence and design in all this?" "Surely, surely," said the dervish, "I have reason to bless the wisdom and goodness of Allah." "That lovely babe, whom you see just expiring in its mother's arms, would have swung on a gibbet; it is therefore taken away in mercy."—The earthquake swallowing up cities and villages and thousands of inhabitants, is but another manifestation of wisdom. The family of man, multiplying as they do in the present ratio, would eventually have completely covered the earth's surface; providence, therefore, chooses this method to disencumber the earth of its surplus inhabitants.—That conqueror, with his legions is chosen by the Almighty to execute his purposes, and to punish the nations for their manifold transgressions.

Beware, then, son of Adam, and inveigh not against the works of the Almighty. Know that in his moral government he considers not the good of one, but the benefit of the whole. Can finite minds grasp infinitly? Do you look into the machinery of the divine government and see the order and beauty of its movements, and the adaptation of part to part, and each to each——

Saying this, the Genius vanished. The Dervish awoke and went on his way rejoicing.

J. R.

MINUTES

Of the proceedings of the Hudson River Association of Universalists, for 1833.

The Association met according to adjournment, at Eaton's Corners, Schenectady co., on Wednesday, Sept. 11, 1833, and, after uniting in prayer with Br. I. D. Williamson, the council was organized by choosing Br. T. J. Whitcomb Moderator, and Br. I. D. Williamson clerk.

Business was transacted as follows:

1. Received requests from the Second and Third Universalist Societies in the city of New York, for the Fellowship of this Association. Granted.

2. Appointed Brs. S. C. Howe, J. Braman and R. O. Williams, a committee to arrange the public services during the session.

3. Appointed, Brs. Pitt Morse, T. J. Sawyer and Stephen Van Schaack, a committee to receive and report requests for letters of Fellowship and Ordination.

4. Appointed delegates, consisting of Brs. R. O. Williams and I. D. Williamson, ministers, S. Van Schaack and C. Harson, laymen, to represent this Association in the Convention of this State, at its next annual session. Brs. T. J. Sawyer, C. F. Le Fevre, E. Murdock and Dr. G. Rogers, were appointed substitutes.

5. The committee of discipline for the past year reported that no case in which they were authorized to act had come before them. Report accepted.

6. Appointed Brs. T. J. Sawyer, I. D. Williamson and C. F. Le Fevre, a committee of discipline for the ensuing year.

7. The following resolution was offered and laid on the table.

Resolved, That the fourth article of the constitution of this Association be expunged.

8. The subject of a Theological Seminary was introduced and referred to a committee consisting of Brs. T. J. Sawyer, I. D. Williamson, and S. Van Schaack, to be reported during the present session of this body. Adjourned.

THURSDAY MORNING.

Council met, and was opened by uniting in prayer with Br. T. J. Sawyer.

9. Whereas, several anonymous communications, in which charges of gross immorality are preferred against Br Nathaniel Smith, who resides within the limits of this Association, and who, for many years, has been a preacher in full fellowship with our denomination; therefore,

Resolved, That it is inconsistent with the principles of Christian charity to assail the moral character of any man under cover of a fictitious signature.

Resolved, That the committee of discipline appointed by this Association be instructed to ascertain, if possible, the name of said writer—request him to furnish them with evidence of the truth of his charges, if in his possession, and report at the next session of this Association.

10. Appointed Br. W. Whittaker to deliver the occasional sermon before this Association at its next session; and Br. T. J. Whitcomb substitute.

11. The committee to whom was referred the subject of a Theological Seminary reported the following:

Whereas there are many young men in our denomination desirous of obtaining the qualifications necessary to render them acceptable and successful preachers: And whereas there is no institution in our country partieularly adapted to meet their wants: And whereas it is, in our opinion, very desirable to furnish all such individuals with every facility for the necessary acquisitions, that we may keep pace with the improvements of the age; therefore,

Resolved, That this Association earnestly recommend to its sister Associations, and especially to "The New York State Convention" a serious consideration of the establishment of a Theological Seminary.

The preceding resolution was unanimously adopted.

12. Received requests from the Universalist societies in Charlton and Schenectady for the fellowship of this Association. The requests were granted.

13. Appointed the standing Clerk to deliver before the council at the next session, an address in relation to the state and progress of our denomination within the limits of this Association.

14. Appointed Br. R. O. Williams to prepare the minutes and accompany them with a circular, for publication in the "Gospel Anchor" and "Christian Messenger."

15. Voted, That Brs. T. J. Sawyer, and I. D. Williamson be severally requested to furnish the addresses delivered by them before the council at its present session, for publication in the "Gospel Anchor" and the "Christian Messenger."

16. After uniting in prayer with the Moderator the council adjourned to meet again on the second Wednesday and Thursday of September 1834, at such place as the standing clerk may appoint. T. J. WHITCOMB, Moderator.

I. D. Williamson, Clerk.

Ministers Present.—T. J. Sawyer, New York; Pitt Morse, Watertown; Wm. Whittaker, Hudson; I. D. Williamson, N. Smith, Albany; C. F. Le Fevre, Troy; T. J. Whitcomb, Schenectady; R. O. Williams, Amsterdam; J. Freeman, Hamilton; J. Gregory, Salisbury.

Delegates Present.—D. White, R. Dearborn, C Harson, and G. Rogers, New York; S. Van Schaack and E. Murdock, Albany; H. J. Grew, Troy; Joseph Braman and S. C. Howe, Duanesburgh; J. J. Canfield, Charlton.

ADDRESS ON TEMPERANCE.

Delivered May 21, 1833, *before the Watertown Young Men's Temperance Society,*

BY PITT MORSE.

The cultivation of the moral, social, and intellectual powers of man, is always productive of a reward, corresponding to the zeal, diligence and skill, employed for so valuable a purpose. *Temperance* is a cause, deeply interesting to

every benevolent heart. Since the public mind has been aroused on this subject, from the lethargy of ages, eloquence has poured forth her sweetest and most powerful strains, and talents of the first grade have been successfully employed to present the innumerable advantages of Temperance before the public eye, and to excite a general abhorrence of the filthy, wide-spreading and desolating vice of Intemperance. But what is Temperance? According to the most approved Lexicographers, it is *moderation*, in opposition to any *excess* in eating, drinking, or passion. Unless, therefore, we deviate from the established usage of language, the temperate use of ardent spirit, is the *moderate* use of it. But if I have a correct view of the principle on which the society which I have now the honor of addressing, is founded, its members are pledged to abstain entirely from the use of inflammable liquors. Why then would it not be more correct to entitle it, an *abstinence* Society? It is true Temperance is most effectually secured and promoted by total abstinence from the use of alcohol. On this account, if no other, it may be correct to denominate Societies founded on the principle of abstinence, *temperance* societies. While it is desirable to speak correctly, it is comparatively of small consequence what *words* we use, provided our ideas are correct, and are distinctly communicated. I presume no argument will be necessary to convince this Society, nor indeed this auditory, that *total abstinence* from the destructive stimulus of distilled liquor is the only safe method of securing the inestimable blessings of Temperance. Of the truth of this position, I am fully and perfectly satisfied. No man ever wished, or designed to be a loathsome drunkard. Why, then, have so many thousands of our frail race been drawn into the vortex of destruction thro' intemperance? Because they meant to be *cautious* or *moderate* drinkers. They were not aware of their danger, till it was too late to arrest the force and power of confirmed habit. Had they acted upon the principle of total abstinence,—had they "touched not, tasted not, handled not" the insidious poison, they would have blessings to themselves, and their friends, and ornaments to human nature. He who daily dabbles with strong drink, with the impression that it is beneficial to health; with the design of avoiding intemperance and excess, may be compared to the mariner, who should run his vessel into that wonder of the ocean, that whirlpool of hopeless destruction on the coast of Norway, called the Maelstroom, with the expectation that the giddy whirl would add to health, or increase pleasure; with the fixed determination that he would keep upon the outer edge of the tremendous eddy. Alas! he soon finds it a *dreadful* pleasure: he soon finds that he has no power to resist the force of the circling tide, no power to keep upon its outer edge! At first he moves slowly round a circumference of thirteen miles. His circles narrow. His motion becomes more and more rapid.—Neither skill, nor strength, nor prayers, nor tears can save him. The rolling tide moves on. The foaming waters speak his ruin in tones of thunder, and dash him on the rock of destruction, with incredible and resistless fury. The hoary ocean swallows him in fathomless oblivion,—terminates his sorrows, "roars and heaves huge surges to the trembling shores." Had he not promised himself safety or pleasure where it could not be found,—had he kept out of the influence of the whirlpool, he would have been preserved in health and peace. So with the drunkard. Had he not disregarded the voice of wisdom, had he not expected health, peace and safety from a cause productive of pain, disease and death, with almost every vice and concomitant misery, had he not promised himself safety where he would be in the most imminent danger,—had he not come within the influence of debasing habit and depraved appetite; he might have been saved from a whirlpool of destruction, inconceivably more distressing and awful, both to himself and all with whom he is connected in life, than the frightful Maelstroom on the Norwegian coast.

It is not necessary for me, before this enlightened auditory, to portray the wretchedness of the intemperate man, and the misery he produces to others, nor to follow him in his downward course of infamy and crime. This disgraceful scene has often been acted out in real life, and has made an indelible impression on the mind of every beholder. How many a mother's soul has yearned over a beloved child with undying love and unmitigated despair; how many a child has crimsoned with undeserved and unavoidable shame for a parent; how many an affectionate wife's heart has bled with anguish over the hopeless ruin of all that was once lovely and dear to her soul, the wreck of her fortune, the disappointment of her once pleasing hopes, the beggary and wretchedness of her beloved children, famishing for bread and growing up in ignorance, and the utter destruction of all domestic peace, and all sublunary happiness, on account of the beastly sin of Intemperance! The innocent family of the drunkard suffer a cruel and lingering martyrdom more to be dreaded than the dagger of the assassin. But they have a satisfaction which none but the virtuous can receive, that of suffering without *guilt*; of suffering on account of others, a satisfaction that has cheered the heart of the patriot and the philanthropist in every age; a satisfaction abundantly enjoyed by the peaceful and blessed Saviour of men in his sufferings for a sin-polluted world. A gentlemen of sense once said, "I would rather my daughter would marry an old drunkard, than a cautious drinker." When the hearer expressed surprise, the gentlemen said, "If she were to marry a drunkard, he would soon die, and she would be released; but if she marry a temperate drinker, she must witness his degradation, she must follow him in his downward course, she may be connected with him many years, and her trouble would kill her about as soon as his intemperance would kill him." I have seen many an intemperate *man*, but whatever may have been the cause, I never yet in all my travels, found but one *woman* shamefully intoxicated. Though vice knows no distinction in sex, yet when I saw a wife and venerable matron, otherwise respectable, so completely overcome with strong drink as to roll her stammering tongue in foolishness, I could drop a tear for human frailty; I felt sensations which I shall not now attempt to describe!

But loathsome as is the drunkard, he should never be represented as *detestable*, nor treated with *hatred* and *contempt*. Such barbarous and ungodly conduct only makes him worse. I fear this sentiment has not, in general, been duly regarded. Never abuse a drunkard—never abuse those who are under the influence of any vice,—never cease in exertions to reclaim them. The drunkard is a member of the human family. He is an object of divine care and protection.—Christ has set us a most excellent example on this subject. He was emphatically the sinner's friend; and the sneer of the self-righteous Pharisee could never make him the sinner's enemy. He "by the grace of God tasted death for every man." He died for sinners. We are all sinners, and should never treat sinners contemptuously. It is true that neither drunkards, nor the unrighteous of any description can ever "inherit the kingdom of God." It is also true that such can be washed, sanctified, and "justified in the name of the Lord Jesus, and by the spirit of our God." While on this point I feel it my duty to notice a disgraceful practice which has been tolerated in this village. I mention it here with a view to prevent, if possible, its recurrence. I mean the practice of allowing boys, unruly, thoughtless boys, to to run after, pull down, insult and abuse a poor miserable, drunken man, who can scarce sustain his own trembling limbs! Shame upon the boys that can do this! What excuse can there be for such a barbarous practice? Would not those that enjoy it, delight in bull-baiting? I I do most sincerely hope our respectable village will never again be thus disgraced.

Ardent spirit is not the only liquor containing alcohol. Cider, beer, porter, ale, wines of almost every description, contain *alcohol*. Alcohol is the poison denounced. The deleterious properties of distilled spirits depend upon *alcohol*. Is there any propriety in abstaining from alcohol in the form of distilled spirits, and at the same time, swallowing the insidious poison in the form of *Wine* or *Beer?* I shall not be disputed when I affirm that every member of the young men's temperance society in Watertown, (and temperance societies generally are founded on the same principle) can live up to his pledge to abstain from ardent spirits; and yet, if he choose, get drunk every day upon cider, beer or wine! Gentlemen, where is the consistency or propriety in this? I am decidedly of opinion that a *radical* reformation is required on this subject. The work of reformation has but just commenced. The time will doubtless come when the arguments now successfully used against ardent spirits, will be levelled, with equal success, against *alcohol* in every form,—against all intoxicating drinks whatever.

In allusion to the ancient, olympic games, among the Greeks, Paul says, "every man that striveth for the mastery, is temperate in all things." In those celebrated games, men strove for a corruptible crown of *wild olive*, *laurel*, *parsley*, or *pine*, which would decay and perish almost as soon as it was received. A crown of *righteousness* is incorruptible. Ought not those who labor for such a crown to be temperate in all things? I shall name some things in which I recommend temperance; or total abstinence:

Dress.—This is a proper subject for the exercise of temperance. I cannot vouch for the truth of the assertion, I have very strong doubts of its correctness, but "Dr. Mussey states that greater numbers annually die among the female sex by the use of the *corset*, than are destroyed among the other sex by the use of spirituous liquors in the same time!" He supposes "30,000 females die in this country every year in consequence of wearing corsets." I think the Dr. must have exaggerated. But truly the subject is worthy the particular attention of those most deeply concerned. Temperance in dress, should not be confined to one sex, nor to one article; but extended to every thing relating to the subject. Neatness is very commendable, and *cleanliness* is essential to health, but neither health nor comfort should ever be sacrificed at the shrine of fashion. Human beings have other and higher duties to perform in this short life, than to rival each other in splendor, or fruitlessly attempt to rival the gay butterfly of summer in the gaudiness of its plumage.

With respect to *food*, temperance should be strictly and constantly observed. Our appetites often lead us astray, and often become depraved by pernicious habits. Intemperance in the quality or quantity of food is nearly, if not quite as destructive to human happiness and life, as intemperance in drink. If no societies be formed expressly to promote temperance in eating; you will all admit that we are under as much obligation to be temperate in our food, as we are in our drink. The indulgence of a *gormandizing* propensity, may not open the

door to as much vice, may not outrage all decency, to the same extent as is produced by the indulgence of a propensity for strong drink. But it impairs the natural action of the digestive powers, beclouds the mind, destroys health and comfort, produces disease and premature death. Intemperance in eating is a prevailing and desolating sin in the higher walks of civilized life. Man should eat and drink to live, not live to eat and drink. How debasing—— how unworthy a rational being is the practice of spending nearly a whole life in pampering a gormandizing appetite! Let temperance be observed in all things.

Tobacco.---In relation to this particular, I may encounter the prejudice and the practice of some of my hearers; but I have so long been accustomed to speak what I have considered the language of truth, regardless of the prejudices; but with the most tender regard to the feelings, and the most profound respect for the opinions of my fellow creatures, that I beg to be heard a word on this subject. You can practice as you choose, unless already the powerless slaves of habit. To say nothing of its *filthiness*, tobacco is an absolute and deadly *poison*. The moistened leaves applied to the stomach, have suddenly destroyed life. The Indians of our forests have, it is said, by dipping their arrows in the oil of tobacco, produced fainting and sickness, convulsions and death, in those who have unfortunately been wounded by the poisoned arrow. Can people habitually receive one of the most powerful poisons in the vegetable kingdom into their stomachs, and not suffer from it? Like ardent spirits, it does no good unless as a medicine, and produces much injury. It promotes all the horrors of *dispepsia*. It causes loss of appetite, nausea, excessive thirst, vertigo, disagreeable sensations in the head and stomach, tremors, disturbed sleep, and general emaciation. It makes but little difference whether it be taken in the form of snuff, chewed or smoked. In one way or the other, it destroys the sense of smell, injures the tone of the voice, vitiates the taste, and causes *deafness*. Why then not abstain from its use altogether? I have known many persons express deep regret that they had ever acquired the habit of using it, and yet continue that habit! I speak with confidence and feeling on this subject. I have for years been in the practice of smoking, chewing or snuffing, and I consider it of immense consequence to my health and comfort that I have abandoned the use of tobacco in every form, under the full conviction of its deleterious effects upon the human system. Those who are in the habit of using tobacco can never quit it without an effort. But should they abandon that habit, I can assure them they will not lose their reward.

I earnestly recommend temperance in the exercise of all the passions. Passions are the elements of human life. All the passions of human nature are neccessary, right and good, when controlled by reason and exercised with temperance. But they are liable to be lashed into fury, and tossed in the wild tempest of *intemperance*. Then they are destructive of health, peace, happiness, and life. To be drunk with passion is worse than to be drunk with spirits. When a man is drunk with passion, he is capable of doing more mischief, than when he is drunk with distilled liquor. The Lord said of his ancient people, "they are drunken, but not with wine; they stagger, but not with strong drink." O ye who are in youth, whose passions are strong and yet undisciplined! Beware, O beware of the indulgence of any passion of your natures to *excess!* On this fatal rock, thousands, yea millions have been dashed to ruin, and have perished in disgrace!

I know some will suppose that an observance of the rigid rules of temperance which I have recommended, would deprive mankind of the chief enjoyments of life. This mistake is similar to the false and delusive supposition that religion destroys the happiness of this life. True religion produces real happiness. Christ promised rest, peace and happiness to all who received his yoke, and declared that his burden was light. Strict temperance, or a due observance of the simplicity of nature in supplying all our wants, does not destroy but increase human happiness. The glutton does not relish his costly meal with the zest enjoyed by the temperate, moderate eater of the most simple food. The drunkard does not relish his deleterious cup with any thing like the satisfaction received in the indulgence of his appetite by the water drinker. As a beverage, *water* is decidedly superior to any thing else, not even excepting tea and coffee. Water is the basis of all valuable drinks. The Almighty Benefactor of man has furnished *water* in rich abundance to satisfy the thirst of all animals in all climes. Nothing but *water* can do this in the most effectual manner. Nothing can supply the place of *water*. The streams gushing from the hills and mountains, and flowing through the vales, the pure water rolling from the crystal springs, and clear fountains, present scenes with which the pleasure and health of man are intimately connected. He who drinks nothing but pure water has a clear head, with the satisfaction of gratifying a natural appetite in the most natural and reasonable way, and is free from the pernicious effects of all other drinks.

Temperance is required in temperance measures. We may be exposed to *intemperance* from a quarter where it is least expected. It would undoubtedly be intemperate for mankind to talk about *ardent spirit*, form societies and resolutions to abstain from its use—till they should forget all other vices and virtues. It would certainly be intemperate to endeavor to *coerce* others into our measures, or cherish a haughty spirit because *we* have done what others may not think it a duty to do. It would certainly be intemperate to *pervert* societies established on a safe principle, and resting upon the broad basis of morality and human happiness, to *party* purposes. Temperance societies have done much good, but there are certain *facts* in relation to the American Temperance Society and its auxiliaries, which I know not how to reconcile with propriety or with the oft-repeated protestations of their chief friends that they are not *sectarian*—that they are societies in which all the virtuous and good of all parties can unite. In the winter or spring of 1830 the American Temperance Society presented a petition for incorporation to the Legislature of Massachusetts. The bill for their incorporation provided that the society may hold real estate whose annual income shall not exceed $1500, and personal estate of the value of $30,000, thus making an aggregate of $45,000 without any limit to the income derivable from *Auxiliary Societies*. The Legislature refused to incorporate the society on the ground of its *exclusive* or sectarian character. The friends of that society refused a bill of incorporation which admitted persons of all denominations to membership. They never relinquished the *exclusive principle* in relation to membership, till after their defeat in the Legislature. The agents of that society have not only always been of one sect, but in general, the straitest of that sect. Since 1830 the A. T. Society and the state, county and town societies, auxiliary to it, have collected immense sums of money.—They are still collecting it in numerous instances. Now what is to be done with this wealth? Is it to purchase and destroy liquor? Is it to pay people for being temperate? Is it to provide for the pressing wants of the children of drunkards? Is it to provide for their widows and orphans? I presume not. What then is to become of it? There certainly is reason to apprehend evil from this source. Community has not sufficient assurance that these funds shall not be perverted to some destructive purpose. On this subject I approve of the opinion of the *Rev. Asa Cummings*, formerly, perhaps now, editor of the "Christian Mirror," the principal, if not the only Presbyterian Journal in Maine. Mr. C. says "It may admit of a query whether the temperance society would not do well to *work out* their fund, as fast as they can find Hewets to plead their cause; and whether the *immediate* moral effect which it may thus be instrumental in accomplishing, would not be an incomparably greater favor to the coming generation, than any amount of money in fund for future operations. We cannot doubt that, as long as the services of agents shall be needed, the public will support them from day to day, and from month to month. And why is it not a christian duty to exercise faith in this case, as in all others? The collection and the existence of funds for future use, occasions so much odium as to prejudice the cause; but so far as we know the feeling of community, they are ready to give enough for present emergencies; and probably some are restrained from giving by the fact that the society has a permanent fund." Such are the sentiments I would inculcate. Such sentiments, if I mistake not, will meet the approbation of the society here assembled.

Temperance societies have no need of *funds*, except, perhaps, a mere trifle for immediate use in printing, &c. If there must be *agents* appointed to promote the cause, and advance the interests of the Societies, let them be able men of *any* sect; or, if you please, partizans to no denomination! Then the practice of the friends of temperance societies will correspond with their declarations, that these societies are not *sectarian*. I can state *facts* which go to show that the temperance societies in this place have been more or less under sectarian influence. But I forbear, hoping that a more liberal policy and a more direct regard to general good will hereafter prevail. What I have said on this particular point, has been demanded imperiously demanded by a sense of duty, and the best interests of the great and good cause of Temperance.

Gentlemen, Members of this Society, I am happy to see you associated for so valuable a purpose. Pursue the practice you have adopted. Live up to your profession of friendliness to the cause of Temperance. Extend the principle of total abstinence to every pernicious practice.—Habit is powerful. Avail yourselves of its influence and set a praiseworthy example to community. Remember that the fruit of the spirit of God is "love, joy, peace, long-suffering, gentleness, goodness, faith meekness, temperance. Add to "temperance, patience, and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Be temperate in all things. And when all earthly toils shall have passed away, may you all associate in the realms of temperance, purity and light, where the trials of mortality shall be unknown, and where the soul shall be satiated in the pure streams of the water of life, forever flowing from the throne of God.

"There glory beams on all the plains,
And joy for hope is given;
There music swells in sweetest strains,
And spotless beauty ever reigns,
And all is love in heaven.

There cloudless skies are ever bright,
Thence gloomy scenes are driven;
There suns dispense unsullied light
And planets, beaming on the sight,
Illume the fields of heaven.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK, AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, OCTOBER 5, 1833.

RELIGIOUS SERVICES

In the Orchard-st. and Greenwich Churches, will hereafter commence at *half past ten* in the morning, *three* in the afternoon, and at *half past seven* in the evening.

Br. Wm. Whitaker, of Hudson, will preach in the Orchard-st. and Greenwich Churches to-morrow, in connexion with Br. Sawyer.

LETTERS TO THE REV. DR. BROWNLEE--NO. XIX.

Rev. and Dear Sir—

I now proceed to your *third* Lecture. In this you commence what you denominate your "*defence*" of endless misery. I envy no man his christian feelings who can so zealously defend such a doctrine. This part of your Lecture was laid down in the following propositions.

"*First*, God is the rewarder and punisher of men," or in other words, "God rewards the righteous and punisheth the wicked."

To this proposition I most heartily assent. Indeed no man on earth believes it more sincerely or fully than the Universalist. We, sir, receive as literally true the testimony of inspiration that *God renders to every man according to his works.* Ex. xxxiv, 7, Ps. lxii, 12, Col. iv, 25. I am, therefore, astonished to hear you in this Lecture affirm that "Universalists preach the *love* of God; they are continually harping on this subject, but they *pass* by this, *that God will by no means clear the guilty.*" Again, "Universalists practice this deception; they select the most pleasing passages, those which represent God as love, &c, but they forget that God will punish his foes. We admit that God is love; this is delightful and pleasing, but the Universalist should read Nahum i, 2. 'God is jealous, and the Lord revengeth; the Lord revengeth and is furious; the Lord will take vengeance on his adversaries and he reserveth *wrath* for his enemies.' Let this be the first verse in your Bible; would to Heaven it were engraven on the front of every Universalist!"

Now, sir, you either do know, or ought to know, that such assertions are utterly and unqualifiedly *false.* We do preach the love of God. We delight to dwell on a theme that fills all heaven with rapture. But in doing this we do *not* pass by the eternal truth that *God will by no means clear the guilty.* nor do we forget that he will punish the transgressor. On the other hand we believe that, "*He that doeth wrong, shall receive for the wrong which he hath done, and* THERE IS NO RESPECT OF PERSONS." And let me add, sir, that your assertions to the contrary, besides being absolutely false, come with very ill grace from you or any other Limitarian. You believe yourself deserving an endless punishment! You also profess to believe that *God will by no means clear the guilty.* And yet, as if you delighted in contradiction and absurdity, you believe there are *some means* provided by which you expect not only to escape hell, but to fly to heaven. Such is a specimen of Limitarian logic! And such is the man who, in defiance of truth and shame, holds up to public ridicule, opinions in others, which he himself cherishes, and on which alone he predicates his hopes of salvation!! But I pass on to your next proposition, which is, that,

"*Second*, This world is *not* the place of final retribution."

Was I to grant your proposition true, it would avail you nothing. The question is not whether there is to be a future judgment and a future retribution, but is misery to be without end? Under this head you also took "occasion to show that Dr. Warburton, who has asserted in his Divine Legation that Moses made no allusion to a future state of rewards, was greatly in error" I exceedingly regret that I have not more of your arguments on this important subject, for after all the defence of the doctrine of endless misery very much depends upon it. This will be evident if we consider the nature of the doctrine. If true, it must be most intimately connected with the Divine law. To suppose that the doctrine of endless misery was not revealed by Moses, nor in the Old Testament, is the same as to suppose it was never revealed at all. Man was a sinner before the coming of Christ as well as since. And if sin deserves endless misery as its punishment, that punishment has been merited ever since the transgression of Adam. Besides "*the law* was given by Moses, but *grace* and truth came by Jesus Christ." In the latter was established a "better covenant." He came to bring "life and immortality to light through the gospel." But what are your proofs that either Moses or any other Old Testament writer revealed or made allusion to future rewards? You tell us that there are "seven different terms employed in the Hebrew Bible to express the state of the dead." But this, dear sir, is not precisely the point. It matters not if there be not only 'seven, but seventy times seven,' words used in the Hebrew Bible to express the state of the dead. Do they teach the doctrine of *future rewards?* You add, "Although opinions may vary on the question of a local hell, yet it is evident that he Jews were informed of a future state both of happiness and misery." This may be so, Dr. Brownlee, but really your bare assertion is not quite so decisive proof as I desire; and if all this is "evident" as you say, will you enable others to see it as well as yourself? Will you affirm that there are seven words used in the Hebrew Bible to express a state of *future happiness or misery?* And if so, will you name them, and designate the passages where they are found. This you will not, you cannot do. It is true you mention the word *sheol* as one of the seven, and the only one, I predict, which you will risk your reputation for scholarship in adducing.—But does *sheol* express a state of *future misery?* You quote Ps. ix, 17, "The wicked shall be turned into hell (*sheol*) and all the nations that forget God," and offer as an important criticism, (so important indeed as in your estimation to deserve a repetition in every Lecture in your course) that it should be literally translated "returned into hell." The exposition you give of the passage is simply that in the day of judgment the wicked shall be called up and "then the former judgment shall be reviewed and the state of man fixed for eternity." After which the wicked shall be *returned into sheol*, a place of endless misery. This is truly very fine; but is it worthy the reputation of Dr. Brownlee?—You offer as a reason for all this, that the word *sheol* here "certainly cannot mean the grave, for the world will then be burned up, and if the wicked are only turned into the grave, this is no more than what befals the righteous" You also quote Prov. xxiii, 14, "Thou shalt beat him with a rod, and shall deliver his soul from hell," (*sheol*) "Correcting a child," you add, "cannot keep him from death and the grave." Ten or twelve similar passages were referred to by you but were not reported.

I shall be permitted here to present the opinions of several scholars and critics on this subject, which no man should feel himself at liberty to reject without offering a reason. They were all advocates of endless misery, and of course have never been suspected of wishing to favor Universalism.

Dr. Campbell, with whose character and works you are doubtless familiar, speaking of *hades*, a Greek word which occurs eleven times in the New Testament, and which, with one exception is uniformly translated *hell*, says, (6th Prelim. Diss. Part II. § 2.

"In the Old Testament the corresponding word [corresponding to *hades*] is *sheol*, which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery. * * * The state is always represented under those figures which suggest something dreadful, dark and silent, about which the most prying eye, and listening ear, can acquire no information."

Such is Dr. Campbell's opinion of the meaning of *sheol*, a word which you wish your hearers to believe is used to express *a state of future misery.* He says it "*signifies the state of the dead in general without regard to the goodness or badness of the persons, their happiness or misery.*" Who shall we believe, Dr. Campbell, or Dr. Brownlee? You know, and every scholar knows, that the good and the bad went alike to *sheol.* The patriarch Jacob believed his son Joseph to have gone there, and in the bitterness of his heart "he refused to be comforted, and he said, For I will go down into the grave *(sheol)* to my son mourning." Gen. xxxvii, 35. But you do not believe that Jacob feared going to hell, *a state of future misery*, or that his beloved Joseph had already gone there before him.

In perfect accordance with the opinion of Dr. Campbell, is that of Dr Jahn, formerly Professor of Oriental Languages in the University of Vienna, as expressed in his Biblical Archaology, which has been translated by Prof. Upham of Bowdoin College, and is now found in almost every clergyman's library in our land. When treating of man's condition after death, he says, §. 314.

"The belief of the Ancient Hebrews, therefore on this subject was, that the *spirits* of the dead were received into SHEOL, which is represented as a large subterraneous abode. xxxvii, 35. Comp. Num. xvi, 30—33. Deut. xxxii, 22.—Into this abode we are told the wicked are driven suddenly, their days being cut short, but the good descend into it in tranquility, and in the fullness of their years."

Again, Jahn says, in the same section,

"That the Ancient Hebrews believed that there was a difference, in their situation in SHEOL, between the good and the bad, although it might indeed be inferred from their ideas of the justice and benignity of God, (Matt. xxii, 32,) cannot be proved by direct testimony. * * * * We have not authority, therefore decidedly, to say that any other motives were held out to the ancient Hebrews to pursue the good and avoid the evil, than those which, were derived from the rewards and punishments of this life. That *these* were the motives, which were presented to their minds to influence them to pursue a right course of conduct is expressly asserted in Isa. xxvi, 9, 10, and may be learnt also from the imprecations, which are met with in many parts of the Old Testament."

Dr. Campbell before quoted says again, 6th Prelim. Diss. Part II. § 19.

"It is plain that in the Old Testament the most profound silence is observed in regard to the state of the deceased, their joys or sorrows, happiness or misery. It is represented to us rather by negative qualities than positive, by its silence, its darkness, its being inaccessible, unless by preternatural means to the living and

their ignorance about it. Thus much in general seems always to have been presumed concerning it. That it is not a state of activity adapted for exertion, or indeed for the accomplishment of any important purpose good or bad."

Allow me one quotation more and I have done with authorities. Dr. Paley in his *thirteenth* sermon, (see his Works.) entitled *Sins of the Fathers upon the children*, explanatory of Ex. xx, 5, says,

"In the 28th chapter of Deuteronomy, you find Moses, with prodigious solemnity, pronouncing the blessings and cursings which awaited the Children of Israel under the dispensation to which they were called; and you will observe that these blessings consisted altogether of worldly benefits, and these curses of worldly punishments. * * * * This dispensation dealt in temporal rewards and punishments."

I am ready to ask again, whom shall we believe —these several authors and Dr. Warburton with them, or Dr. Brownlee? Campbell and Jahn both affirm that *sheol* expresses the state of the dead in general, *without regard to their goodness or badness, their happiness or misery.* You on the contrary, would have us believe that with six other Hebrew words, it is used in the Old Testament to express a state of *future misery.* Campbell, Jahn, and Paley, assert or leave us necessarily to infer, that the Jews knew nothing of a future state of punishment. But you tell us that "it is evident the Jews were informed of a future state both of happiness and misery." But human authorities are of comparatively little worth. "To the law and to the testimony." And now, sir, will you mention one solitary passage in the Old Testament that teaches even *future* not to say *endless* misery? Select one, on such an interpretation of which, you will risk your reputation for scholarship.

Perhaps you will insist on Ps. ix, 17, and Prov. xxiii, 14. Be it so, they are probably as suitable to your purpose as the Bible contains, but they are broken reeds. Can you, sir, read the ixth Psalm and yet believe the writer to have alluded to *a future state of misery?* It is evidently a thanksgiving ode for victory and deliverance from the heathen who had risen up against David, the author of the Psalm, and the king of Israel. "It is supposed," says Noyes. "that it was composed after the wars mentioned 2 Sam. ch. viii." The theme, of course, is the Lord's judgments in the earth, judgments manifested in the utter destruction of the wicked and the heathen. From the various instances, then fresh in the Psalmist's memory, of such judgments from the Lord's hand, he seems naturally to have drawn a general conclusion in relation to God's government in coming time. "The wicked shall be turned into hell (*sheol*) and all the nations that forget God:" that is, they shall be utterly destroyed from the earth and their name put out forever and ever, or to borrow a note appended to this passage in Noyes' translation of the Psalms, the wicked and the heathen shall be "*driven into Hades*, i. e. pursued by victorious enemies till they are destroyed." This understanding of the passage is perfectly consonant with the context; and yet the Psalmist does not affirm that the wicked shall be turned into *sheol*, without offering the reason. It is found in the fact that God is mindful of the poor and needy. "For the needy shall not be always forgotten," &c.— Nothing can be plainer than that the whole Psalm relates solely to affairs of this world.

But you tell us that, *sheol* here "certainly cannot mean the grave, for the world will then be burned up." This let me remind you is only another instance of your besetting sin, *a begging of the question.* Prove, sir, that *sheol* means a place of endless misery, and it will be of little consequence whether the world is burned up or not. This you cannot do, and therefore we must take it for granted that the world will be burned up, before the wicked are returned unto *sheol.* But you say again, "if the wicked are only turned into the grave, this is no more than what befalls the righteous." This is true. And you very well know, that in the opinion of the ancient Hebrews, all, the good and the bad alike, went to *sheol* with this difference only that "into this abode," to use the language of Jahn before quoted, "the wicked are driven suddenly, their days being cut short, but the good descend into it in tranquility, and in the fulness of their years." This remark applies equally to Prov. xxiii, 14. "Thou shalt beat him with the rod and shalt deliver his soul from *sheol*" You say, "correcting a child cannot keep him from death and the grave." Very true. But it may render him virtuous and save him from an untimely and violent death and this was plainly the meaning of the wise man.

On Ps. ix, 17. I must quote a comment of Dr. Allen, Ex-President of Bowdoin College.

"The punishment expressed," says he, "is cutting off from life, destroying from the earth, by some special judgment, and removing to the invisible state of the dead. The term (*sheol*) does not seem to mean with certainty any thing more than the state of the dead in their deep abode." See Balfour's Reply to Stuart p. 123, note.

Even Prof. Stuart himself (see his Exegetical Essays) reposes very little confidence on *sheol* as signifying a state of misery. He finds five passages, among which the two above mentioned are included, that are "cases in which SHEOL *may* designate the future world of wo" And all that he dares to predicate on them, is a mere probability that they do so. He says,

"I see not how it can ever be made out with any good degree of certainty, that the texts in question have no reference to future punishment. *I admit, that they are susceptible of another interpretation*, i. e. that another interpretation is possible," &c.

Such, Dr. Brownlee, are the concessions of men all devoted advocates of the doctrine of endless misery. If they have betrayed their cause they have done it without design, and I believe from a conviction that truth required such concessions. I am moreover persuaded that these positions which your own friends have taken are easily defended by an appeal to the Bible. I, therefore, after what I deem a careful examination, am constrained to believe that the doctrine of never-ending punishment, is not taught in the Old Testament, nor in the volume of inspiration. If you believe me to err here, what, sir, is your duty? To close your lips, and fold your hands, and slumber, while a fellow mortal is treading on the very verge of damnation? Beware, sir, lest the blood of souls be found in the skirts of your garments! You have learning, talents, reputation. Employ them in dispelling error, and bringing out the light of truth. Buckle on your armor, and show the world, that Campbell, and Jahn, and Paley and Allen, and Stuart have all erred, erred egregiously on a point of infinite and everlasting concern to the souls of men. Do this, sir, in a spirit of candor, and you will convince mankind at least that you are sincere in your professions, and really desirous of their salvation.

Respectfully yours, &c.

T. J. SAWYER.

Rev. W. C. BROWNLEE. D. D.

THE CONTROVERSY.

The following are the remarks of the editors of the Christian Advocate & Journal, (the Methodist paper of this city) with which they introduce to their readers a part of the correspondence between Rev. Luther Lee, of their own denomination, and Br. Pitt Morse. They were intended for last week's paper but were crowded out.

"UNIVERSALISM.

"The following are the first two letters of a series which is proposed between the Rev. L. Lee, of the Oneida conference, and the Rev. Pitt Morse, of the Universalist Church. By publishing them we do not pledge ourselves to publish the series. We may, if they be ably and judiciously written, in a good spirit, and in proper language. But we reserve to ourselves the right of discontinuing both or either, whenever, in our judgment, it shall be proper. The doctrine of Universalism is as fascinating as it is false, and is easily exposed. An exposure of its fallacies will be of service to many, and we are willing to allow a suitable proportion of our paper for the purpose. We think the strong ground of the Universalist is presented in the first letter by Mr. Morse, and ably reviewed in the second by Mr. Lee. But the reader may judge for himself."

We certainly feel gratified that the editors of the Advocate have thus shown themselves willing to admit any thing into their columns in favor of Universalism, and we most sincerely hope that they are in possession of that love of impartial investigation, which will lead them, as the Controversy progresses, to give the whole of it to their readers. Truth should be the paramount object of us all, and particularly we should never be afraid to examine, ourselves, or be disposed to prevent others, so long as investigations are "ably" conducted, and in a "proper spirit."

With little ceremony, the editors pronounce the doctrine, (Universalism) "false and fascinating," and with all "is easily exposed," and as such an "exposure" would be of "service to many," they are "willing to allow a suitable proportion" of their "paper for the purpose." We are not disposed now to pass many words with the Advocate & Journal on this subject; but may just remark, *that assertions are much more easily made than sustained!* If Universalism is as "easily exposed" as they seem to pretend, and is as "false" as it is "fascinating," (in their estimation,) we assure them they cannot render a greater service to the cause of truth, than to come out at once and expose its falsity; not by little fictious anecdotes, which have nothing to recommend them unless it be their ☞slanderous wittiicisms, but by honorable, manly argument. And we would recommend this city, too, as calling loudly for their active and special exertions. The "abominable error," as they in their charity deem it, is spreading in our midst with a fearful rapidity.— Let them therefore gird themselves promptly to the work, lest they may hereafter find occasion to say, in the language of a celebrated divine of this city, "*We know not but we have delayed the work* TOO LONG *already*" ! ! ! It is too late a period altogether, for men to stand and simply *assert* how "easy" it is to "expose" sentiments or doctrines. Community are beginning to require their spiritual teachers to "DO" as well as "SAY." P.

ANOTHER PREACHER.

Br. Samuel Longenecker, of Womelsdorf, Berks co. Pa., has commenced preaching the Everlasting Gospel. He is in the prime of life; possesses an irreproachable character; and, altho' he does not intend at present to devote himself entirely to ministerial labour, he will unquestionably effect much

good He preaches in the German Language.—May he ever remember the declaration of Luther: "*Hier stehe ich. Ich kann nicht anders. Gott helfe mir.* AMEN." And when he is called to "labour and suffer reproach," let him remember that it is "because he trusts in the living God, who is the Saviour of all men, especially of them who believe." A. C. T.

NEW SOCIETY.

It gives us special pleasure to present the following to our readers. We have no personal acquaintance with our friends in Sing Sing and vicinity, except Br E. P. Agate, but we have ever had a good report of them, and we most cordially wish them all possible prosperity in their present laudable exertions for the more effectual advancement of what we deem to be the truth of heaven. P.

Br. PRICE.---It is with pleasure I inform you that on the seventh inst. a number of persons friendly to the cause of Universalism assembled together at the District School house in Singsing, agreeable to previous public and legal notice, for the purpose of forming themselves into a religious society, which was done in accordance with the wishes of all present. *Daniel Odell*, and *Edward P. Agate* presided at the meeting.

It was resolved that this Society be forever hereafter known and distinguished by the name and title of the "*First Universalist Society in Mount Pleasant, County of Westchester, N. Y.*"

The meeting then proceeded to elect its Officers, whereupon, *Seth Weeks* and *William G-Burr* were chosen Trustees for one year, *John Agate* and *Paul Lent*, for two years, and *Edward P. Agate* and *Elihu Scofield* for three years. *John Agate*, was chosen Treasurer and *Edward P. Agate* Clerk of said society, for one one year.---The annual meeting is to be held on the second Monday of September in each year.

Our ministering brethren are hereby earnestly invited to call on any of the Trustees, or members of our Society, whenever they may find it convenient. EDWARD P. AGATE, *Clerk.*

Mount Pleasant, Sep. 12, 1833.

AN ERROR ABOUT THE SALT PORK.

Our correspondent O. P. Q. who recently furnished us an article, with the caption "*Salt Pork and the Pitchfork.*" (see No. 45,) has got us into somewhat of a difficulty. In consequence of an error in his communication we are accused of publishing lies—and the whole denomination is declared obnoxious to the charge.

O. P. Q. states that "a pious member of the Methodist Church had a self-willed son," who had imbibed the doctrine of Universalism. The old man made a bargain with several ministers—they were to attempt the conversion of the heretic, and on consideration of success, were to receive *ten pounds of Salt Pork* from the family meat tub.—Thus saith our Correspondent. And now for the error.

When the article of O. P. Q. met the eye of the old man—for it was shown to him—he declared, that he now knew the Universalists would publish lies;—that he had covenanted and agreed to give *no more than* SEVEN *pounds of Salt Pork*, &c. &c.

We hope this speedy correction of the error, will release us from the charge of wilfully publishing falsehood. A. C. T.

A worthy friend and subscriber at the east end of Long Island writes us, "Our Macedonia truly needs the visits of the servants of Christ, who are laboring in the vineyard of those divine truths which expressly declare that the great Messiah shall '*finish* transgression, and make an end of sin.' What an *anchor* to the soul, is such a hope to *him* who *especially* believes." An anchor indeed, which will enable our frail bark to ride out all the storms and vicissitudes of this changing scene of existence, in perfect safety. However tempestuous it may be *without*, all may be calmness and security *within*. It enables us to look abroad upon the heaving billows with perfect composure, knowing there is one who is "watchful" over us, and who careth for us. P.

THE IMPARTIALIST.

This paper, published at Claremont, N. H. by Br. W. S. Balch, commenced its *second* vol. on the 13th ult. under very favorable auspices, with an enlarged sheet, and much improved in appearance. Br. Balch has now associated with him in the editorial department, Brs. Thoms F. King and John G. Adams, both of them able and efficient brethren. The former needs not our recommendation, to most of our readers in this section. Under the united exertions of these three, the "Impartialist" cannot but be an acceptable paper. We are gratified to learn that its prospects are highly flattering. In the short space of one year it has acquired a respectable list and is constantly increasing. It is published every Saturday at $1,00 in advance; $1,25 within six months; $1,50 at the end of the year. P.

SOUTH CAROLINA CONVENTION.

We perceive by the Religious Inquirer, that Br. A. Fuller of South Carolina, has given notice that the Convention will meet at Betharbara Meeting House, near Cook's store, Laurens District, S. C. on the *Friday before the fourth Sunday in Oct. inst.* to continue in session three days. We had previously noticed the meeting, at the request of Br. Andrews, and stated the *fourth Sunday in Oct. as the time.* But it appears to be an error. We referred to the proceedings of last year for our information. P.

Br. George W. Montgomery, late of Buffalo, was recently installed Pastor of the Universalist Society in Auburn The Society there is said to be highly prosperous.

We are compelled to omit this week the Circular Letter of the Hudson River Association. It will be given next week.

Original.

PARABLES.

'By laying hold on the imaginations, parable insinuates itself into the affections, and by the intercommunication of the faculties, the understanding is made to apprehend the truth which was proposed to the fancy.'—*Mrs. Moore's Christian Morals.*

According to Bishop Louth, a parable is that kind of allegory which consists of a continued narration of a fictitiousevent, applied by way of simile to the illustration of some important truth. Parables occupy a very conspicuous place in the scriptures, particularly in the New Testament. It is, therefore, of the highest importance that we should have a correct view of their meaning.

There is one point which is very often ignorantly or intentionally overlooked in the explanation of this species of composition in the Bible. Parables are not designed as *proofs* of a subject, but as *illustrations.* The parable of the Rich Man and Lazarus was not designed to prove that such would be the future temporal condition of Jews and Gentiles, but only to illustrate a matter of fact. The parables are often employed by the advocates of endless misery to prove the doctrine, but even if this sentiment were revealed in the scriptures, these would not establish it.

It may be asked why our Lord made use of such a method of communication. To this important question several answers may be returned. To the Jews and the inhabitants of the east, this was a popular and familiar method. Sometimes Jesus invented his illustrations, and at other times, he employed those that were already in existence. The parable of the rich man was in the world before our Lord's time, as will appear by Gamara Balyj. Ad. lad. Benachoth, where some of it is set down. The parabolic mode was well calculated to convey to the enmies of Jesus many truths, of which a more full disclosure would have endangered his life and prevented from being received; for Jesus always used discretion in all his communications. He never merited attack by imprudence, or provoked hostility by intemperate rashness. In teaching moral truth, that method of communication has the most powerful influence which leads the hearers to make a personal application. Jesus, having a perfect understanding of human nature, was aware of this fact, and therefore, often recited a parable, and left it to his audience to apply it to their own hearts. 'They [the Pharisees] knew that he had spoken a parable against them.' Mark xii, 12. Parables were calculated in the Savior's day to interest and instruct the people. Their minds were gross and corrupt, and a simile often effected more than a whole discourse.

As language improves and society becomes more refined, this mode is less frequent and less necessary. It is singular to see with what an aptness and closeness we can now employ the parables of Jesus against our enemies. This is one proof that our doctrine is the same which he taught, and that the modern orthodox are the ancient Pharisees revived. C. S.

TO CORRESPONDENTS.

Br. Streeter will accept our thanks for his "*Half a Sermon,*" and we can assure him we have not only "a mind to print it," but we should be right glad to get hold of the "*Other Half,*" whenever it suits his convenience.

"S. R. S." is ever welcome.

"S. J. H." is in type but is crowded out this week.

The very brief epistle of our 'Friend,' if we repent, with its enclosure, is before us. The subject to which he alludes, we trust is in a 'healthful' state of proceeding. But as 'great bodies move slow,' and as none can dispute the 'greatness' of those with whom the enclosure, alluded to above, originated, our 'friend,' and all others interested, must wait with all commendable patience for public explanation.

We know not, and it matters little with our present purpose, whether the writer is in reality a friend or opposer. If sincere, he seems to desire 'repentance' at our hands. Now if he does not already know it, we assure him we have little faith in the 'miraculous conversions' of the present day. He will therefore do us the favor to allow a 'little space' for reflection on the subject. We question not the duty of all men, 'every where to repent,' but it ought as far as possible to be that repentance 'which needeth not to be repented of.' If he is in truth a 'friend,' a personal interview will put him in possession of all needed explanation in the matter referred to, and if he is not, he will sufficiently understand the foregoing. P.

MARRIED,

In this city, on the evening of the 25th ult. by the Rev. T. J. Sawyer, Mr. Jefferson Coon, and Miss Marcia Merrill, both of Norwalk, Ct.

On the evening of the 26th ult., by the same, Mr. Charles Wilson, and Miss Amelia Norton, both of this city.

DIED.

At Rondout, Sept. 20th, Samuel H. House, aged about 2 years, son of Mr. Benjamin I. House of that place.

RELIGIOUS NOTICE.

Br. S. J. Hillyer will preach in Pawlings, Sunday Oct. 13th, and at the Ponds, so called, near Patterson, N. J. on Thursday evening Oct. 17th.

"GOD IS LOVE."

All I feel, and hear, and see,
God of love! is full of thee!
Earth with her ten thousand flowers—
Air, with all its beams and showers—
Ocean's infinite expanse—
Heaven's resplendent countenance—
All around, and all above,
Hath this record—"God is Love."

Sounds, among the vales and hills,
In the woods, and by the rills,
Of the breeze, and of the bird,
By the gentle Summer stirred;
All these songs, beneath—above,
Have one burthen—"God is Love."

All the hopes and fears that start
From the fountain of the heart;
All the quiet bliss that lies
In our human sympathies;—
These are voices from above,
Sweetly whispering—"God is Love."
All I feel, and hear, and see,
God of love! is full of thee!

SYMPATHY.

"Be kindly affectioned one to another with brotherly love."

The grand design of the christian religion is to render mankind feeling and sympathetic beings; at least, so I understand it. We are commanded by the great apostle of the Gentiles, and devoted servant of Jesus Christ—'To bear one another's burdens, and so fulfil the law of love.' To remain insensible and unmoved at the sufferings of others, betrays at once a want of the spirit of our divine Master who wept with those who wept, and rejoiced with those who rejoiced. And if we have not his spirit we are none of his.

Such is the condition of man in his best estate that he needs the sympathy and friendship of others. Though to-day we may be possessed of all the heart can wish, to-morrow's sun may find us poor indeed. Riches often take to themselves wings and fly away; earthly care and honor may leave us; poverty with its train of attendant ills may overtake us; sickness and pain may lay their wasting hands upon us, and thus render us in truth the objects of other's sympathy and charity. Let us remember

'Nothing human is abiding,
Save the love of human hearts.'

How much need there is in a selfish world like this of cultivating the spirit of sympathy. Friends who are warmly devoted to us now, may soon meet us with an air of indifference and neglect. Yes, they who once had tears for our woes, and were ready and willing to extend to us their solicitude and sympathy; to administer to our wants, and assuage our grief, have now forsaken us; have turned a deaf ear to our wants and afflictions—pass us by with a cold salutation, and heedless air, perfectly indifferent whether we sink or swim. But so did not our Master; he knew of no distinction. No trifling feelings of envy and discord ever marred his peaceful breast. O my God, give me to drink of the spirit of the blessed Jesus; give me to feel my own dependence upon thy mercy, and then to impart to others of the abundance of my heart. Above all, let me cherish the soul reviving and heavenly spirit of mutual sympathy towards my fellow beings. May I never refuse to administer to the wants of others as I have ability so to do. And never, O never, may I be the instrument of piercing barbed arrows in the breast of any one who bears the image of God, thereby causing them to grieve at my cruelty. But let me cultivate that spirit that will enable me to have

'Tears for others woes,
And patience for my own.'

Universalist.

CONFIDENCE IN GOD.

If life is a dream to others, it is not so to the Christian. It is with him the morning of eternity; he wakes and watches, while those around him sleep, and enjoys all the blissful realities of certain existence. The dayspring from on high diffuses its light through his soul while many of his fellow travellers are enveloped in darkness. With him, time loses its fleetness, the world its follies, and the grave its terrors.—He stands upon a point, from whence he perceives all perishing around him; but though the earth should recede from his footsteps; even though the everlasting mountains should tremble, and the perpetual hills may bow, yet he, in exulting adoration, stands fast: the immutable promises of Jehovah are his sure foundation. Life is with him the glimmering twilight, chequered with clouds indeed, which at death dawns into everlasting day.

Soon will my soul throw off this mortal covering like the bird stretching its wings for flight, to seek a milder region; when death's cold wintry blasts shall lay this body low, my soul shall soar on high to happier climes where there are no changes, where winter never enters, but a perpetual verdure crowns the year, and spring forever reigns.

FEMALE AFFECTION.

Man is the creature of interest and ambition. His nature leads him forth into the struggle and bustle of the world. Love is but the embelishment of his early life, or a song piped in the intervals of the acts. He seeks for fame, for fortune, for space in the world's thought, and dominion over his fellow men. But Woman's whole life is a history of the affections. The heart is her world: it is there her ambition strives for empire; it is there her avarice seeks for hidden treasures. She sends forth her sympathies on adventure, she embarks her whole soul in the traffic of affection: and if shipwrecked, her cause is hopeless, for it is a bankruptcy of the heart. When disappointed, she is like some tender tree, the pride and beauty of the grove; graceful in its form, bright in its foliage, but with the worm preying in its heart. We find it suddenly withering when it should be most fresh and luxuriant. We see it dropping its branches to the earth, and shedding leaf by leaf until wasted away. It falls even in the stilness of the forest; and as we muse over the beautiful ruin, we strive in vain to recollect the blast or thunder bolt that could have smitten it with decay.—*Irving.*

TRUE HAPPINESS.

All men seek happiness; but few know where to find it. They may be compared to a number of seamen, sailing from different ports, in quest of a very rich and beautiful country, which they have heard much of but never saw; and the greater part of whom set out without map or compass: Is it any wonder if few of them ever reach the desired spot? Just so it is with young persons who are eagerly desirous of pleasure; they are willing to take any pains; or run any risk for it; but they never seriously inquire what is true happiness; and how may we certainly acquire it? Now, if we will take Jesus Christ for our counsellor, and "none teacheth like him," he will assure us that "his ways are pleasantness, and all his paths are peace."—Satan indeed says, that the ways of *sin* are pleasantness; so he told Eve. She believed him; and you know the consequence. Satan also says, that the ways of religion are painful and irksome. But whom will you believe! the God of truth, or "the father of lies;" he that "cannot lie, or he "that deceiveth the whole world?" God's testimony is true; and it is confirmed by ten thousand witnesses. All the good men that ever lived will bear witness to the pleasures of religion; yea, the death-beds of wicked men are constrained to confess the same.—*Burder's Village Sermons.*

MORAL COURAGE.

This virtue has no affinity with that which passes among men by the name of bravery.—Moral courage is a high intellectual excellence;—mere bravery, the duellist may possess, or the most common soldier in the field. A man may meet unmoved an enemy with the weapons of death—and that same man be void of all moral principle, and a stumbling block among the society of the wise and the good. He who has the courage to oppose vice and immorality, and to array himself against fashionable folly and licentiousness, is the champion of truth in the christian sense of the word. Though the loud huzzas of the world may not attend him, he hears the echo of an approving small voice, that will whisper encouragement to his heart, amidst unpeopled woods, and the solitude of desert places.—*Trav.*

PROSPECTUS

For the 3d vol. of the Messenger, to be published simultaneously at New-York and Philadelphia, under the title of

NEW-YORK CHRISTIAN MESSENGER AND PHILADELPHIA UNIVERSALIST.

The proposed change in the manner of publication of the Messenger, induces us thus early to present proposals for the *Third* Volume. No essential change will be made in the course of the paper, unless it may be to avail ourselves of every possible opportunity of increasing the talent and interest in its columns. It will, therefore, in the language it has ever held forth to the world, continue to "plead the cause of a slandered and persecuted denomination of Christians the UNIVERSALISTS;" endeavor to inspire confidence among its friends, and to induce as far as possible the thoughtless and unconcerned, and even opposers, to come forward into the field of examination and "reason together" on the great and glorious doctrines of a *world's reconciliation to God.*

CONDITIONS.

The "*N. Y. Christian Messenger and Philadelphia Universalist,*" will be published simultaneously in New-York and Philadelphia, every Saturday morning, on a royal sheet, quarto form, and close print, at $2 per annum, *in advance,* or $2 50 if not paid within the first six months. The first No. will appear on the first Saturday in Nov. next.

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